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tent is a process or state of experience and a psychological explanation is essential for its valuation. To put the question otherwise, we may ask: In what degree was Paul's experience conditioned by the peculiarity of his own psychic nature, by the fact that he was a religious genius? or in how far was his experience abnormal? And what content can we take from his experience and apply to our own lives as an element of control and as fitted for our own religious development? The theologian should not put us on the wrong track, he should not lead us to strive after the unrealizable. Just what does the writer mean by mysticism? When religion is apprehended and tested by reason, and mysticism means that the reality of religion is given in immediate experience, we are led to ask where there is any reality that does not finally come home to us in the form of an immediate or feeling experience. And when we are told that religious experience comes through the subliminal self then we need to know the relation of this subliminal to the ordinary self. Is it just the character of this mysterious self that its reality does not come through the perceptive and rational processes that characterize ordinary consciousness? There is still opportunity for extended historical and psychological study of the mysticism of Paul.

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TWO STUDIES OF THE APOCALYPSE

Wellhausen recently undertook the task of tracing the origin of and interpreting the "pictures" of the Revelation of John. While the analysis¹ is concerned with the main features of the Apocalypse, the more formidable problems of the older exegesis invited special attention. The method employed is a process of decomposition. The conclusion reached is that a John, not the apostle, in the time of Domitian or later compiled the present Apocalypse on the basis of Zealotic, Pharisaic, and Old Testament sources. These were modified and assimilated not only by adding suitable introductions, conclusions, and numerous interpolations but also by an exceedingly subtle retouchment. An editor, who introduced minor changes into the body of the text, prefixed 1:1-3, and appended 22:18, 19, is responsible for the present form of the Apocalypse. Only 11:1, 2, and 12:1-17, date from the last months of the Jewish conflict with the Roman Empire, since the sources as a rule imply the destruction of Jerusalem.

¹ *Analyse der Offenbarung Johannis*. Von J. Wellhausen. Abhandlungen der königlichen Gesellschaft der Wissenschaften zu Göttingen. Berlin: Weidmann, 1908. 34 pages. M. 2.

The arguments advanced for assigning particular fragments of verses to a source, the compiler, or the editor, are often fantastic rather than convincing. Indeed, Wellhausen himself occasionally despairs of deciding with certainty when "John" rested and the assumed editor improved. More than once the high-power microscope has discovered a fivefold partition in a single verse, e. g., 17:7^e and 20:4^{b3}. Two interpretations of the messianic remnant are offered in 11:1, 2, and 12:1-17; the former originating among the Zealots, the latter among the Pharisees. Numerous interpolations cut the Gordian Knot of Revelation, chap. 13. What remains of the beast denotes the Roman Empire, while the narrative describes the flight of the Jews after the destruction of the temple. The beast of 17:3^b-10 is the Roman Empire; the seven heads represent seven emperors, of whom the sixth is Vespasian and the seventh Titus. "The beast of 17:11-17 is the eighth head of the beast, namely *Nero redivivus*. But the last word regarding this fourfold puzzle has by no means been said.

Some twelve years ago Bruston published a brochure on Daniel and the Revelation of John. But slight attention was first paid to it here or in Germany. The recent edition of these *Etudes*² is neither new nor complete. To say nothing of a revision, it is not even a reprint. A few further conclusions have merely been appended to the former deliverance. The notation of the table of contents does not correspond with that of the text. There are needless repetitions and an incoherent arrangement of topics, because the added material has not been incorporated into the earlier discussion.

An attempt is made to classify the assumed strata of the present Apocalypse. The first layer was deposited by John the apostle in Hebrew and prior to the death of Nero. It contained a narrative of the approaching victory of Jesus over the Roman Empire and paganism. It embraced 10:1, 2, 8-11; 11:1-13, 19^a; chaps. 12-14 (omit 14:23); 15::2-4; 16:13-16, 19^b; 17-19:3; 19:11—chap. 20. Subsequently to the death of John the apostle, one of his disciples added most of the first nine chapters. Thereupon, an editor inserted the narrative of the seven plagues and the description of the new Jerusalem, adorned the completed volume with a title (1:1-3), and sent it forth to have its authority questioned and its contents misunderstood.

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² *Etudes sur Daniel et l'apocalypse*. Par Charles Bruston. Paris: Fishbacher, 1908. 87 pages.